

resist them, because we had become enlightened, and possessed in a clearer manner ideas of order and justice?"

"Ahem," said the captain, who had as high an opinion of Theobald's learning as of his physical strength, and was besides distantly allied to the family. "His tongue is equal to his arm any day. What say you, Casanova? Annunciata will have reason to be proud of the head of the family."

"Yes, yes," said Casanova in a low voice, as he rose from table, "he has but just left college, and speaks very morally now; but let him get back to his native mountains, and I repeat the Fabianos had better look to themselves."

These words were also overheard by Theobald, although they were not intended for him; and he mounted to the deck, discontented with himself and all the world.

"Have not the Fabianos been acquitted by a jury of their countrymen?" said he to himself; "what then do they expect from me?"

Then recollection came to his assistance, and a thousand memories crowded his mind.

He dwelt upon the hatred which had existed for centuries between the families, that memorable combat, of which his great-grandmother had so often related the details when he, a young child, sat on the knees of the old lady, the never-forgotten combat, in which two of the Loncinis and four of the Fabianos were killed, although the latter were by far the most numerous; and then he remembered his own house besieged like a stronghold, and defended by his father and aunt with all the courage of despair.

At this time the image of Annunciata with her indomitable spirit, her masculine courage, returned to his imagination, decked with the charming features of a Bradamante, or a Clorinde, as he had seen them portrayed in one of the pictures at the exhibition. But above all, the terrible remembrance of his father's assassination, of his mother expiring in a hovel, all the dreadful circumstances consequent on the dastardly and odious crime committed in cold blood, recurred vividly to his mind, and the prejudices of his childhood, which he thought were forgotten for ever, awoke with redoubled strength. The bloody apparition of all the Loncinis fallen under the blows of the Fabianos whirled around him as if the blasts of the terrible *libeccio*, which blew from the land and arrested the march of the *Liamone*, brought with them not only the aromatic exhalations and perfume of the mountains, but all the hateful passions of its inhabitants.

"Oh! my God, have mercy upon me!" cried he, making an effort to chase the phantoms from his brain that had been conjured up by his imagination and which now seemed to pursue him pertinaciously. Seated on a heap of cordage, his head between his hands, he endeavored to recall the Christian lessons he had received from the baroness and the Abbe Duhamel. By degrees, peace slowly entered his mind; then falling on his knees, he made his nightly prayer with more than usual fervor, for he felt an inward conviction that it would require a supernatural power to conquer himself, and that those passions he had thought for ever quenched were but a hidden fire that the slightest breath was sufficient to kindle, and that alas! they were powerful enough to overwhelm all his good resolutions. He prayed long for his father and mother, his daily custom, dwelling with truth that his prayers and good works would be better for the repose of their souls, than a culpable vengeance. When he arose, he had regained all his former serenity, astonished at having lost it for a moment, in consequence of the words of a stranger, whose personal ideas and feelings should have no power to influence his conduct in any way.

So true is it that prayer is a sovereign balm for every trouble, it has consolations for every misfortune, it tranquilizes those pains that the wisest thoughts, the most philosophic reasoning have not the power to moderate; but Theobald did not at this moment think of all this, he felt happy in the past, and thought himself strong against the future. He felt instinctively that there might well arise a struggle in his mind between his present opinions and his former prejudices, but he harbored no doubt, he felt certain the former would be victorious. His ideas were so firmly fixed, his resolutions so well grounded, that there could be no fear of falling. The sanguinary thoughts that had just assailed him, the phantoms which appeared to cry out for vengeance seemed now but a delusion of his brain, shaken by the tempest; in fact, a momentary madness. He returned thanks to heaven, and confident as all are, at his age, without foreseeing what evil suggestions may bring about, or what dangers would threaten him, he once more gave himself up to the sweet dreams of happiness and fraternal love. The sky was beautifully clear, for the *libeccio* had blown away every vestige of a cloud, the stars shone in the azure expanse, the sea as blue, reflected their lights on its moving waters, and reproduced them in such infinity, that the ocean appeared studded with stars. Theobald's heart was too pure to remain insensible to the majesty of this spectacle—his soul became exalted—by degrees he passed from the contemplation of this sublime scene to the admiration of the intelligence of man, who was now capable of mastering the elements, of forcing the waves to conduct him on his way, and steam to serve as an obedient charger; then lifting his mind from the creature to the Creator of all things, he asked himself what must be the power of Him Who with one word had made man so small and insignificant, as regards the place he fills in the universe, so great by the resources of his genius and by the hope of immortality?

All slept on board the *Liamone*, except the sailors on duty and the stokers; nothing was heard but the murmur of the waves as they beat against the sides of the vessel, and the monotonous noise of the wheels as they cleft the waters; but still the young man remained plunged in meditation.

At midnight, feeling the necessity of repose, for he had passed the two preceding nights in travelling, he went to the saloon; but finding all the beds occupied, he disturbed no one, and re-

ascended to the deck, where he wrapped himself in his cloak, improvised a bed between two bales of merchandise, and slept between heaven and earth, the calm sleep of youth and innocence. (To be continued.)

ALLOCATION OF POPE PIUS IX.

The following is a translation of the Allocation pronounced in Secret Consistory on the 17th December, 1860:—

"Venerable Brothers—The Church, from its origin assailed by fierce and continual tempests, is, in our day, the sad object of the attacks of enemies so great and so numerous, that their hatred, long since existing, their rage swollen to its height, appear to be let loose all entire against our Pontificate. There is no need. Venerable Brothers, to repeat, one by one, the sad and cruel events which have come to pass within a few years, and the recollection of which fills with anguish our heart and yours. We cannot deceive ourselves that without prejudging the impenetrable designs of God, no bonds have yet been placed to calamities so great. In fact, we have to deplore the invasion of perverse doctrine, which, sprung from the principles of the disastrous Reformation, has acquired almost the force of public law on the one hand, by the perversity of impious men, who proclaim themselves the sons of the Church, and whom we must call the sons of darkness; and, on the other hand, by the fury of the Pagans, which, in the lands of the East, has burst forth with such vehemence as to cause the massacre and extermination of the faithful. In truth, it is impossible not to deplore in how many countries of Europe have penetrated the most pernicious errors on the power and rights of the Church. In one, they labour incessantly to invalidate the Concordats concluded by the Apostolic See on ecclesiastical matters; in another, they devote all pains to prevent for the future the conclusion of Concordats, with the view of regulating the affairs of the Church, or, at least, that the civil authority should interfere for the conclusion of such treaties. We have experienced all these recent contraries, Venerable Brothers, not without serious regret. During the last year, as you know, while fulfilling a duty of our Apostolic charge, in order to improve the condition of the Church in the Grand Duchy of Baden, we concluded a treaty with his Serene Highness the Duke of Baden, and after its ratification we waited, as was just, until it should be executed. But, in presence of the opposition given by the Chamber of this Duchy, an edict was published by the Grand Duke, in virtue of which the concordat lost all its force, and a law was substituted for it, which is in the highest degree contrary to the liberty of the Church. This state of things, as we know, is the result of the false doctrine of Protestants, who think that the church is a sort of corporation (collegium) existing in civil society, enjoying no right with the exception of those which are granted to it by the civil power. But, who does not understand how much such a conception differs from the truth? In reality, the church has been instituted by its Divine founder as a true and perfect society, which is not circumscribed by the boundaries of any state, or subject to any civil power, and which exercises its power freely and for the salvation of men, in all the quarters of the world.

In truth, these solemn words addressed by Christ Our Lord to His Apostles have no other signification: "All power has been given to me in Heaven and on earth; go and teach all nations, instructing them to observe all that I have ordained to you." Inflamed with these words, the heralds of the Gospel, the Apostles, despite of kings and princes who opposed them, despite of threats and punishments, exercised courageously the ministry which had been imposed upon them. We also, most anxious for the preservation of the salutary rights of the Church, no sooner learned that it was attempted to invalidate the concordat in question, than we sent letters to the Grand Duke, exhorting him to remove that scandal, and we have given the necessary orders to the Cardinal charged with foreign affairs to remonstrate with the government of Baden, in order that the concordat should be put into execution, as of right. But as all our endeavours and all our anxiety have come to no result, we have deplored in your midst, as is our duty, that that convention had been abolished, contrary to all the laws of justice, and without the consent of the other party, and we have protested within the limits of our power against the rights of the Catholic Church and of the Apostolic See being violated—outrageously annihilated. We have ordered that these protestations should be transmitted to the government of Baden, and we have prescribed to the Bishop of Fribourg the conduct he ought to pursue in the midst of these difficulties. We could not sufficiently recommend to that illustrious chief and his clergy to protect with constancy the liberty of the Church, and we have full confidence that they will not fail even in circumstances the most critical. Whilst a lively grief has seized us on account of the state of the Church, anew placed in peril in the Grand Duchy, another source of grief, produced by a most infamous pamphlet lately published in Paris, has come to add to our sadness. In that publication there are so many things so completely opposed to truth, so many absurdities and contradictions combined by the author, that it is more fitting to throw aside and despise it than to refute it. What is, however, intolerable is the audacity and impiety of this writer, who, not having feared to attack the civil and ecclesiastical principalities of the Roman Church, has endeavoured to contrive a particular species of church, to be founded in the French empire, and organized, so that it should be removed from the authority of the Sovereign Pontiff and completely separated from it. But what else is this than to overturn and read the unity of the Church? Behold the words which Christ Our Lord has addressed to His Father for the necessity of this unity:—"I pray not only for them, but also for those who shall believe in their words, that all may be one, as thou, my Father, thou art in me, and I in thee." But the power and economy of this unity imperiously demand that all the faithful dispersed over the different parts of the globe should be united and joined to the Roman Pontiff, the Vicar of Christ on earth, as the members to the head. It is for this reason that Jerome, a father of the Church, has written to Demasius, our predecessor of holy memory—"I am united to you by the communion of the See of Peter; I know that the Church is built on this rock; also that whosoever shall eat of the lamb out of this house is profane." What injustice does the author of the above-mentioned pamphlet do to the most illustrious French nation in believing that that nation, the most attached to Catholic unity, could let itself be drawn into schismatical errors? What boldness must not that writer have who dares hope to detach from obedience and faith to the Holy See the clergy of that nation, and above all, the illustrious bishops who count amongst the number of their predecessors St. Remens, Bishop of Lyons, who has written these words—"It is necessary that the whole church, that is to say, the faithful of all places, should turn towards the Roman church as being the principal church; these bishops who, by word and writing, have not ceased to combat for our rights and those of the Holy See, and have vindicated them without letting themselves be moved by any fear, without regard for any peril. Certainly they have not neglected any occasion of furnishing us with proofs of their attachment. We cannot but give well-merited praise to them and to the other bishops of the universe for their pastoral zeal, their vigilance, and their firmness; and although we know them to be spontaneously most zealous for the defence of the Catholic faith, we cannot restrain ourselves from exciting, in those days of iniquity, a zeal which is so much the greater that the assaults of the enemy are becoming more impetuous—to oppose to them more firm resistance, and to exhort the faithful to take care of

the tricks and snares employed by most audacious men to tear them from the bosom of the church.

"In this condemnable pamphlet the author and those who partake of his opinion have dropped the mask and unveiled the plan they are pursuing to overturn the civil authority of the Holy See; yet they have no other end but to sap the foundations of our holy religion. We groan to see these wicked men going to spread this doctrine through the provinces unjustly taken from our government, as well as through the other countries of Italy. Behold the end of these translations of the sacred books, everywhere scattered to corrupt the morals of youth—of this license without reign—of this contempt for the church, untrampled under foot—of this violation of sacred immunities—of the removal from the authority of the bishops of the education of youth, and of the inspection of doctrine and morals. To the same end tend these men, superintendents of instruction, who hold opinions hostile to the church. This decree, published in Umbria, ordering the expulsion of religious congregations from their convents, the annihilation of collegiate chapters, the abolition of benefices of every kind, and the occupation, by a supreme injustice, of the property of pious associations. It is to attain the same end that they have cast into prison ecclesiastics and even bishops, amongst whom we have lately seen our Venerable Brother the Archbishop of Urbino, who has been conducted to prison in the midst of soldiers. Another venerable pastor, clothed with the dignity of Cardinal, Firman, was taken from his see, and prevented from all contact with the flock confided to his charge. Many bishops of the kingdom of Naples were either cast into prison, or were obliged to take to flight. It is, also, the same tendencies which make them erect Protestant temples in many cities of Italy, and erect public schools, in which they teach doctrines the most pernicious and hostile to the Catholic religion. Finally, the same end is assigned to the decree promulgated in Umbria, by which the Sacrament of Marriage, declared great by the apostle, is submitted to purely civil forms, which remove marriage from the ecclesiastical authority, and which are combined with the intention of making it a civil institution, and, which is most displeasing to God, of transforming it to a legal concubinage, to the injury of souls. Conformably, then, to the duties of our apostolic mission, we reprove and condemn, we declare null and void everything committed against the rights of the church and its patrimony, against the persons of those consecrated to religion and against their property. And where, indeed, is the man who will not deplore with us the disorder which has seized upon both public and private affairs, the terrible agitation which reigns throughout Europe, the revolt which rages like a fire from heaven from end to end of Italy? Considering these numerous and deadly wounds inflicted on religion and on the city itself, we are forced to cry out with the prophet, "The earth is infested with its own inhabitants, because they have transgressed the laws; because they have falsified the right and torn the eternal pact." This multitude of evils can only be attributed to those who, styling themselves the promoters of public happiness, have in order to extend their power in Italy, laid a sacrilegious hand on all laws human and divine; and who have left in their track but ruin and desolation through their impious fury. May they, returning to sentiments of honor, at length understand that without religion there is no longer any protecting refuge for society, that religion is the sole desirable bond of nations, and that if they proceed so far as to burst that bond, peace and security would be for ever banished from the world; may they be convinced that the Catholic religion is one, that it is alone that disseminates virtue, especially those virtues which make man attached to man, a good citizen in a tranquil and prosperous kingdom; in fine, may they remember that the Apostolic See has never shown itself hostile to the true and solid happiness of peoples, but that at all times, and under all circumstances, it has made the happiness of all the chief aim of its labours—History is open to all—let it be consulted. Has it not been the See of Peter which has civilized barbarous nations by teaching them the commands of the true religion, allaying strife in the world, everywhere introducing civilization and refinement? Was it not the Papacy which founded these charitable institutions where the poor found their daily bread, where the sick recovered their health? Was it not also the Papacy which, addressing itself to peoples and to kings, has promulgated and established, even in the midst of the greatest political perturbations, the principles of justice and of honour?

"Yes, we repeat it, this See has rendered the greatest service to humanity, and there are in existence numerous monuments to its wisdom; and history, which has enrolled them, even in our own days, will not fail in its task for the future. But our paternal heart has not forgotten the evils by which the church in the East is afflicted, evils which only the pain of the famous martyrs, whose blood the land of the East has drunk, could demand. We wish to speak, venerable brothers, of the kingdom of Corea, of the Chinese Empire, and the countries bordering on the tropics, where torments and punishments of all kinds have not been able to shake the confidence of the Christians in faith of Jesus Christ. We wish to speak of the kingdom of Cochinchina and Tonquin, where the bloodthirsty cruelty of the infidels has sworn the annihilation of the Christian name, and renewed the infamous persecutions of the first years of our era. Will it be necessary to point out to you the colleges, the convents, the temples, the public and private buildings razed to the ground or delivered up to the flames? Will it be needful to exhibit the torments which were experienced by the faithful of every age, of every sex, of every condition, driven from their homes, deprived of their wealth, dragged out a wretched existence from hiding-place to hiding-place, or groaning in dungeons, exposed without relaxation to the impious fury of the implacable enemies of the church? Oh! these children of our Holy Mother, who suffer with hope and resignation all punishments for the honor of our Divine Master, will possess their part of the glory of the olden martyrs of the faith. The pitiable situation of the Christians in Syria does not less deeply touch our soul. These unfortunate people, who have escaped with difficulty from the massacres which have decimated their numbers, are a prey to a continual fear of seeing full career given once more to the humanity and cruelty of the infidels, by the retreat of the military forces of Europe. In order to aid us as far as possible these great miseries, we have wished, despite of the state of our treasury, to transmit to the Christians of Syria a considerable portion of the sum which the piety and the liberality of the Catholic nations have presented us with. And we profit by the occasion which it here offers us to render public and solemn homage to the touching example of the charity which our well-beloved children have recently given, when they opened their purse to the afflicted poor, their brethren in Syria, and to rejoice within our soul at proving once again that virtue has not declined which the Divine Redeemer of the world has given as the principal mark of the Christian religion. We have just exposed the state of affairs, sacred and profane, in calling your attention to the subjects of affliction, and to the causes of which it presents to us.

"This state, Venerable Brethren, inspires us with well founded fears, it agitates us deeply, and fills our soul with sadness. We do not doubt that you who are called to partake in our mission, took also your part of the great affliction which has overtaken us. But, let us not become disheartened—let us, on the contrary, raise up each day our eyes and hearts towards that celestial mount whence true success must arrive to us. God will be ever with His Church; He will cease not to be with His humble servants. Full of strength from on high, we will never fail in our apostolic ministry, and neither shall there be few capable of making us despond,

nor misfortunes sufficient to make us doubt ourselves and Him who has sent them to us. May the innocent blood of the Christians expended on the eastern soil mount towards the Lord as the odour of an expiatory sacrifice, and may He turn aside the calamities to which we are so long a time a prey, and those which still seem at this moment suspended over our heads. May the Lord, through the intercession of the most blessed Mother of God, ever immaculate, and at the prayer of the happy apostles, Peter and Paul, accord victory to His church over her enemies. May the Lord arise to judge the world; may He repulse and disperse with His avenging arm the enemies of His name, who plot the ruin of religion, and who make the extermination of the church the object of their dark intentions; or rather, may He and those whom we invoke with fervour grant to our supplication that Divine grace may descend upon them, and the infinite mercy make them re-enter the path of justice and of truth."

IRISH INTELLIGENCE.

THE WAR IN PARTRY—BISHOP PLUNKET IN COURT.

BALLINROCK, FRIDAY NIGHT. — Considerable excitement was created here this morning, at the arrival of "Bishop" Plunket to give evidence in some evictions cases from unfortunate Partry.

One Matthew Lally and Patt Walsh were proessed for "overholding" and "non-title." The facts of the case are briefly told. Some two years ago the former tenants, "smelling the coming storm," quit the place, and were happy to get some fine, each £10 from Father Lavelle, who at once handed over one of the houses and holdings to Walsh, and converted the other house into a school, pending the erection of a new school-house convenient to be completed, when Matt Lally was routed out of W. Gilde's property by W. Kenny of Ballinrobb, agent under Chancery, and Father Lavelle allowed himself and a half score of little ones to shelter themselves in the old house.

The case came on. Service was proved by agent and bailiff, when "Bishop" Plunket was examined by Mr. Griffin.

Mr. Griffin—My lord, this is cold weather to be turned out to the ditch side—eh?

Bishop—Well?

Mr. Griffin—You would not like to be driven adrift yourself, my lord?

Bishop—No.

Mr. Griffin—And you are after flinging on the world, in this terrific weather, seventy human beings in those unfortunate snow-covered mountains beyond in Partry? But is it really for the purpose of evicting those unfortunate people that you have brought these actions?

Bishop—Certainly (sensation in court).

Mr. Griffin—It is not then for non-payment of rent?

Bishop—No (sensation).

Mr. Griffin—They owe no rent?

Bishop—I am not aware.

Mr. Griffin—Oh, my lord, "not aware?" Would you not be made aware of it were they to owe you the rent?

Bishop—Well, I suppose so.

Mr. Griffin—Then, in point of fact, the agent has not reported to you any default of this kind?

Bishop—No.

Mr. Griffin—So that in point of fact, the sole object you have in view is to evict those wretched people, and drive them on the world?

Bishop—Certainly (sensation).

Mr. Griffin—Well, my lord, did you not evict this unfortunate Lally before?

Bishop—Yes, he was an exceedingly bad character.

Mr. Griffin—Oh, bad character. Did he ever send his children, my lord, to those famous schools over there?

Bishop—Well, I believe not.

Mr. Griffin—He, I thought so, my lord; and so he is a most wicked character. Come, my lord, by the virtue of your solemn oath had he sent his children to the schools would he have been evicted, or would those unfortunate creatures, whose cries and lamentations still ring in our horrified ears, and vibrate through our frames—would they, my lord, be now outcasts had they sent their children to those proselytising schools? Come now.

Bishop—Well, I solemnly swear that I never, directly, or indirectly, interfered with the religion of the tenants; but my sole object was to strip the land and to prevent the interference of Mr. Lavelle, who was acting as landlord (fearful sensation).

Mr. Griffin—Oh! you never interfered, directly or indirectly. What then means the establishment of those schools at all? What means so many Scripture-readers, and lads of that kind? What means those constant visits among the tenantry, the threats of eviction, the breaking of doors, the hiding of the tenants? Is this all "non-interference"? But you say, my lord, that your object was to strip the land?

Bishop—Yes.

[Here Mr. Griffin took what he humbly called his printed brief, and began to read out the names of the evicted tenants whose land was already striped, but he was interrupted.]

Mr. Griffin—Well my lord, you say it was all for stripping the land, but on looking over this printed list [Mr. Lavelle's pamphlet], I find the land of every single person is striped, but that of two. How, then, could the object be to stripe the land?—No answer.

Mr. Griffin—Really this is something extraordinary. Well, my lord, you see the Rev. Mr. Lavelle here; I dare say you have no particular affection for him.

Bishop—Well I have no great reason (great laughter).

Mr. Griffin—No; he has exposed to an indignant world the vile workings of proselytism, and exulting and soul-jubbing carried on in Partry. I believe I am correct in stating that on his arrival in the parish these cherished schools of yours were full up of children.

Bishop—Yes, I believe there was a very large number in attendance there.

Mr. Griffin—Has that number decreased since?

Bishop—Well, yes.

Mr. Griffin—Now, my lord, by the virtue of your oath, has not this numerous attendance of the young Papist children of your tenantry dwindled down to the insignificant number of three—namely, the master, the mistress, and the Townsheady pigmy-boy? (House of laughter)—No answer.

Mr. Griffin—Come now, my lord, is not that a fact, that the master, the mistress, and the pigmy boy make up the sum total of attendance this day at those schools?

Bishop—Really I don't know.

Mr. Griffin—You don't know? Why, do you mean my lord, to imply that during your two years' absence from Partry land, you never made any inquiries about the progress of those schools?

Bishop—Well, really I don't know.

Mr. Griffin—I take it, then, as a fact that things are as I say; and no wonder, therefore, that you should cherish no feelings of special predilection for my reverend client. But my lord, you said you did not interfere directly or indirectly with the religion of your tenants—that you did not force them to send their children to your schools—that word "force" is rather strong, and sounds badly. But did you ever express your "earnest desire" on the parents, that the children should go to your school? And did you impress this "earnest desire" upon them at every opportunity?

Bishop [warmly]—I did and I will continue to do so [fearful sensation in court].

Mr. Griffin—You, a landlord of tenants at-will, impress your "earnest desire" upon them that they should send their little ones to those proselytising schools?

Bishop—I did and I will [renewed sensation]. Mr. Griffin—Schools in which the Protestant religion is taught to those children? Gracious Heavens! do I hear aright? Are they not what are called "Irish Church Mission Schools." And it is to these schools that you would impress upon your tenantry at every opportunity your "earnest desire" of their sending their unfortunate children?

Bishop—Yes; the Bible is read in them.

Mr. Griffin—Oh, my lord, this is fearful. Every word of this will ring through the *Times*—and your lordship has got into the *Times* already. Do you perceive any real difference, my lord, between the "earnest desire" of a landlord, such as your lordship, "impressed" as it has been on his tenantry, and the most positive command?

Bishop—No. It is no command.

Mr. Griffin—Oh, no, not in words. But, my lord, I think, and evade it as you will, every right minded man breathing will pronounce it nothing less than a most stringent command. How would you like, yourself, my lord, that one who had power of life and death over you, would "impress" such an "earnest desire" on you to bring up your children in the "abominations of Popery"? This is really fearful. Above all when we bear in mind what agencies carried out this "earnest desire." But, my lord as you talked of the Bible—may I ask, are you well versed in the writings of Chillingworth [great merriment]—No answer.

Mr. Griffin—Does he not define the Protestant religion to be the "Bible" [continued laughter].

Here the learned Barrister interfered as Chillingworth had nothing to do with the case.

Mr. Griffin—Your Worship, sure I only wanted to show from his own admissions, that in these schools were the young Papists of Partry crammed down with the Protestant religion, which this illustrious divine has defined in one word to be nothing more or less than "the Bible" [roars of laughter]. Well, sir, as I'll not be allowed to invoke Chillingworth, of course there can be no objection to St. Paul, [taking up the Bible; again roars of laughter]. Here, now, my lord, in St. Paul to Timothy, 1st Epistle, c. iii, and again to Titus (great laughter), we find a description of what a good Bishop ought to be. I now beg to read the passages, and to apply the marks to your lordship, with all due respect, of course. [Objected to amid peals of laughter]. Well, my lord, at any rate, St. Paul, if he lived, would not be turning the people out in the snow—people that owed no rent, and merely asked leave to live, but would not gratify that earnest desire of your lordship, and bring up their children in your faith, according to the dogmas of the infallible Irish Church Mission Society.

This closed his lordship's examination, which was listened to with alternate feelings of wonder and amusement.

The Rev. Mr. Lavelle was then examined by D. E. Blake, Esq.

Mr. Blake—You are the administrator of Partry?

Mr. Lavelle—Yes.

Mr. Blake—When were you appointed?

Mr. Lavelle—In October '58.

Mr. Blake—I dare say you found on your appointment, these schools, of which the world has heard so much, full of the children of his lordship's tenantry?

Mr. Lavelle—I did.

Mr. Blake—You felt it your duty, as their pastor, to prevent to the best of your power, the further attendance of the children?

Mr. Lavelle—Of course I did.

Mr. Blake—And, in point of fact, you succeeded in emptying the schools?

Mr. Lavelle—Yes; they are emptied.

Mr. Blake—You heard Lord Plunket swear here, just now, that in the recent ejection his only aim was to stripe the land? Now, to your knowledge, is the land out of which the poor people have been evicted already striped?

Mr. Lavelle—All the land has been long since striped except two holdings—[objected to by the learned chairman as being irrelevant to the issue].

Mr. Lavelle [to the Barrister]—Your Worship, Lord Plunket has made a statement incalculating me, and justly so in fact, that "I acted as a landlord" on his property. Now, your worship, I think it is only justice, or at least equity (and this is as much a court of equity as of justice—

The Barrister (good humouredly)—Oh, no, it is not a court of equity.

Mr. Lavelle—Well, your worship, where there is no equity there cannot be justice; but putting aside technicalities, your worship, I think it is only fair I should explain what Lord Plunket alludes to, and puts down as a crime against me. [The barrister nodded assent.] Well, your worship, the thing occurred thus some time in October, 1858:—A large party, consisting of some members of his lordship's family, whom I do not wish to name, with the agent here present, and others, collected a number of the tenants one day at the school-house, and required them each separately to send their children to school. The tenants refused, and were on the spot told they would be evicted. In a few days after the same members of his lordship's family, with the same agent, came into the village, again assembled the tenants, and again demanded the children on pain of eviction. They were again refused, whereupon, they, on the spot, ordered the agent to come next day and take possession of the land; for that Lord Plunket would have no tenants who would not send their children to the school. Next day the agent did come, and demanded possession, according to the threat, and I advised the people to refuse—nothing I would do again to stripe under similar circumstances.

Mr. Blake—So that, in point of fact, all your interference was to prevent the children going to school?

Mr. Lavelle—That was my sole object; and were it not for the schools and the means adopted to get children for them, I never would have moved in the matter.

After a few words in reference to the period of Mr. Lavelle's giving up the house to Lally, the case closed. Decrees were, of course obtained against the unfortunate creatures. The case ended against Mr. Lavelle. It was an instructive trial. A landlord and a Protestant Bishop of a hated church establishment, sworn at that trial he ever impressed, and would continue to impress, on his unfortunate tenants their "earnest desire" that they should bring up their children in his faith. If this is not completely general compulsion of the most urgent kind—why we don't know what a commission is—

—*Evening News Correspondent.*

THE PARTRY EVICTIONS.

TO THE CATHOLICS AND ROMAN PROTESTANTS OF ENGLAND.

FOLLOW—Men and Christians—It is a painful day this blessed Christmas-Eve. The snow and sleet fall thickly, or rather are fiercely driven by the pitiless wind. This perhaps was it 1860 years ago, on that sacred night whose anniversary every sincere Christian will hail with joy, and love, and gratitude to-morrow. There are at this moment six outcasts from house and home, made by a Christian Bishop, and roaming about among the mountains of Partry. How their hard fate reminds us even of His! For "He came unto his own, and His own received Him not" and they have been driven from "their own" by one who pretends to inherit the mission of mercy and benevolence bequeathed by Him to all who preach His name.

Yes, this Bishop Plunket failed to get the "little ones" of Partry to deny that Faith handed down by generations of Sainted Fathers. His printed "Earnest Desire," served on each of the victims, that they should bring their children up Protestants—the threats and visits of his bailiffs, Bible readers, agent, and daughters—were of no avail. The "notice to quit" was duly served; "ejections" obtained (after settlement was made); and now the poor people are without a roof to shelter them; except as the charity